"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

The Christian Freeman.

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THE NEW MOTHER.

"AND the old gentleman is married again!" "Strange," he muttered, "that at his age he could not escape the net some wily woman, tempted by his wealth, spread around him. I wonder what she is like—'fat, fair, and forty,' I presume; an old maid, or a widow with six children to provide for, which precocious half-dozen will be dutifully taught, no doubt, to 'love brother Hugh.' But I'll nip such ready-made relations in the bud, by squaring off and 'striking from the shoulder' the moment they approach me. As for the wife, of course, I can't be expected to call her mother. There is but one signification in the world for that word for me; and she to whom I gave that title long ago is dead and forgotten, it seems," he said with a sigh, then re-read his letter.

"A brief, matter-of-course statement of his marriage, that is all—hopes I'll be pleased with it," said Hugh, throwing the missive aside. "He doesn't even state whether she is young or old, handsome or ugly, coarse or refined, or what was her name before he made her Mrs. Falconer. Well, I must write a letter of congratulation, of course, but in it I shall not hesitate to express my disapprobation; and, moreover, though ready and willing to correspond with my father, I shall ask him never in his letters to me to trouble himself to speak of the good lady he has chosen to make my new mother."

Mr. Falconer did not at once reply to Hugh's letter, and the young man determined to go and make his father a visit. "The old gentleman's" honeymoon, he thought, must be over now, as some six months had elapsed since the wedding, and he felt a little curiosity to see the woman his father had chosen to fill the first wife's empty chair in the handsome old homestead. He packed up his portmanteau, closed the door of his bachelor hall, and took his seat for ——. "Now, Mrs. Falconer, No. 2," he said to himself, "you and I will meet and decide whether to be good friends or sworn enemies. I am fully prepared to hate you, to look upon you as an invader, an usurper. If your motherly charms can overcome these feelings, well and good; if not, Hugh crosses now, for the last time, the threshold of his father's house." He lighted a prime Havanna, leaned back in the carriage, of which he was sole occupant, and gave himself up to reveries.

His meditations betrayed him into a nap, and not being a silent sleeper, as some gentlemen declare themselves to be, he was awakened by an unusually loud snore of his own. He started, sat upright, and looked about him—his cigar had gone out, and dropped into the lap of a lady passenger, who had taken her seat at his side at the last station—his hat had jolted from his head, and was serving its owner as a footstool, and the lady at his side, now brushing the ashes of his cigar so quietly from her dress, had evidently scrutinized him well during his slumbers, for he could see a merry light in her eye, and a suppressed desire to laugh about her lips, even through the thick lace veil she kept so carefully down.

Hugh felt mortified. He knew he had been asleep, his mouth open, his head jumping about at every jolt, as though it belonged to nobody in particular. She was apparently waiting for him to get settled, for as soon as he seemed to have arranged everything to his satisfaction, she handed him the

cigar which had fallen into her care, then leaned back and looked out of the window, as though she did not intend to give him another thought. The glove had been withdrawn from it, and it certainly was, Hugh thought, the whitest, tiniest, loveliest little hand he ever saw in his life. From the hand his eye travelled up to the face—the form was light, beautiful, and charming. The face, as he could see it through the vexatious veil, was enchanting. Suddenly he became possessed of a wild desire to know her—he wished her to know him. He longed to redeem himself in her eyes, but the lady evidently had no desire to converse with a perfect stranger; there was no excuse for opening a conversation, and poor Hugh was in despair. At the next station the fair one alighted, and here the full view of that face, hitherto half-hidden by the veil, completed the conquest of Hugh's heart, which the hand had begun. The features themselves were beautiful; but the expression, brilliant yet soft, womanly yet noble, loving yet haughty, captivated him completely. He had half a mind to alight here too, but feeling that such a proceeding would seem too marked, he determined to ride on to the next, and remain there till he could learn something more of the fair lady. His father, the step-mother, the old homestead, had all gone from his mind. Cupid had met him on his way, and transfixed him with a keen arrow—he would scarcely believe that he had left home with any other purpose than to fall desperately in love with a beautiful stranger, and to try and discover who she was.

As the coach rolled away, Hugh's eye caught sight of something lying on the floor. Eagerly he stooped and picked it up. It was the lady's glove—the glove which had been withdrawn from that white hand he had admired so much. He laid it reverently upon his knee, gazed at its fair proportions still full of the shape of the hand which had worn it—then he pressed it to his lips and laid it in his bosom.

The place at which he stopped was the dullest place in which Mr. Hugh Falconer had ever pitched his tent. There was no fishing, no hunting, no church, and no livery establishments. Every day or two he would take the coach, and ride back to the village where he had left his *compagnon du voyage;* but though assured by the landlord that she was still there, he caught no glimpse of her at the numerous dinners he ordered and paid for, that he might gratify the hope of seeing her pass in or out of the dining-room. The name on her trunk, the landlord said, was printed in full—"Amy Addington." Hugh thought it a beautiful name—and more than ever did he long to know the fair owner.

One day, sitting in the bar-room of the little inn where he was boarding, he picked up a newspaper which the driver had just thrown in, and in the course of its perusal his astonished gaze became rivetted on the following paragraph:

TEN POUNDS REWARD!—Lost in the stage which left Waterbury, on Monday, the 9th inst., a lady's glove. Search has been made for it, and the driver questioned, but no clue can be obtained likely to lead to its recovery. If the gentleman who travelled in the same stage that day, and who was still in it when the lady left it, will restore the glove (if he found it, which it is presumed he did), he will receive, in addition to the reward, the heartfelt thanks of the owner, as the £100 note, which the said glove contained, and which could alone have induced him to retain it, is necessary to the owner to carry on a law-suit she must otherwise lose. No questions will be asked. Address at this office, A.A.

Hugh's heart had never before beat so fast as when he drew the glove from above it, and proceeded to examine it. He turned the palm inside out. Nothing there. The fore-finger vacant. The middle finger—he paused, and the perspiration broke thickly on his forehead. There was evidently a paper in that finger. He held it by the tip, and shook it gently. A crumpled, shapeless little wad fell to the floor. He snatched it up, opened it—spread it on his knee. It was the veritable £100 note!

"She is lost to me for ever," sighed Hugh. "How can I approach her—how convince her I intended only to keep the glove, and not its paltry contents?" He rang the bell violently, and ordered pen, ink, and paper, without

having the least idea of what use he intended to make of them. He sat down, and wrote "Dear Miss Addington," then he wrote it over, then rewrote it, till one sheet contained nothing else; then he threw it in the fire. He took another sheet, and without pausing to think, wrote—

"*Miss Addington*—Dear Miss: I am a stranger to you—you know nothing of me; I can only throw myself upon your generosity. Your lost glove is in my possession. Its contents, which your advertisement revealed to me to-day for the first time, are safe. I enclose them to you, with the assurance, upon my honour as a man and a gentleman, that I did not know of the theft I had committed till five minutes since. You offer a reward—I claim one; not your money, but the dainty glove which has placed me in this awkward position. I will not retain it without your permission, and that permission, if granted, I shall regard as a token of your forgiveness. "Yours, etc.,

"THE GENTLEMAN
"Who travelled in the same coach that day."

When the post returned, it brought him the following note:

"*Sir*—I am happy to find my unfortunate bank-note fell into such good hands. I return you my sincere thanks; but could not, for twice the sum, permit you, a stranger, to retain my glove. Be good enough to return it at once.

"Respectfully, A. A."

P.S.—Enclosed you will find the reward.

Hugh was in despair—then a new idea struck him; he sat down again, and wrote—

"*Miss Addington*—Re-enclosed please find your reward. I can receive no pecuniary rewards. If I must relinquish the glove, allow me to deliver it in person. You mentioned in your advertisement a law-suit you are about to engage in. If your counsel is not already chosen, may I ask, as a favour, that you will place your cause in my hands. I am myself a lawyer. If earnest zeal can win it, it shall be won. Grant it, fair lady, I pray you, that I may, in a measure, reinstate myself in your estimation, wherein I have been unfortunate enough to fall so low! "H. F."

In a little while an answer came: "Would Mr. H. F. come up to the —— Hotel? There A. A. would grant him a personal interview."

Mr. H. F. started at once. More beautiful than ever looked the lady whose face had become so dear a face to him. She was, without a doubt, pleased with him as her acquaintance with him progressed. His theft was forgiven and laughed over, the glove relinquished, and she retained him as her counsel. Still they were only "Miss Addington" and "Mr. F." to each other. There seemed to be a tacit consent that neither should reveal more, at least for the present.

"Here are some papers," said the lady to him, the next day after the restoration of the bank-note, "that recently and accidentally fell into my possession. In the hands of a careful lawyer they cannot fail to affirm my rights, and put me in possession of a fortune. The case is to be tried in this place. If I lose my cause I am penniless, save," she added, with a faltering tongue, "what I receive through the too bountiful generosity of another."

Never had Hugh worked so hard in all his life. He, who had always declared he would not work to live! Late at night, early in the morning, at noontide and at even, he was poring over technicalities of law, arranging papers and preparing his argument. "It was all for love," as the old song says, and this time it was not "Love's labour lost." The cause was gained and the thrilling eloquence of the young lawyer who argued for the plaintiff was remembered long by many a one who had never heard the like in that old court-room before.

Glowing with triumph, Hugh flew to his client, and clasping her hand in his, poured out to her his tale of burning love, his trusting hope, his future dreams, which she with a word must bless or blight.

He looked up. The hand he held was cold and quivering in his grasp, the face was deadly pale, the eyes tearful, the lips trembling, not with gentle passion, but with *pity*. Hugh saw it, and the red blood forsook his cheek.

"You think," he said, springing to his feet, "you *dare* to think the fortune I have just won for you influences my suit. My own fortune is triple that of yours. Money with me can be no object, for I have revelled in abundance my life long. Miss Addington, I love you with a man's love, with a heart's love which has never felt thus for woman before. Reject me, if you will, but let it not be because you deem me an idle fortune-hunter?"

"You mistake me," she faltered; "I have led you into a great error; I have been thoughtless; I might have foreseen it. I am not *Miss Addington;* I am not free; I love another, and *am* another's. Do not ask to know more. We cannot, I am sure, ever cross each other's path again; do not let me pursue mine, feeling that I have planted a thorn in yours. Let what I have told you quench the flame in your breast. Let us be warm friends in each other's memory, and more we *cannot* be."

Hugh heard like one in a dream. He sat like one petrified, while she bade him farewell; and he saw her leave the room, while the night-mare of despair fettered him to his seat, and prevented him from detaining her.

The next morning he was up with the first ray of light, determined he would see her again. He rung the little parlour bell, and asked for her. She had gone two hours before, no one knowing whither. She had taken her place the night before in the stage, leaving at four o'clock, and, the waiter said, had left a note for the gentleman in the office. Should he fetch it?

Hugh mechanically bowed his head, and in a moment more a note was placed in his hands, reading thus:

"Do not seek to trace me; I am utterly lost to you. Were my hand free, my heart irrevocably belongs to another. I am a married woman, wedded to one who is the soul of honour, trust, and generosity. He married me, believing me to be penniless. Rich himself, he believed his fortune could not fail him; but a spendthrift relative, in whom he placed implicit love and confidence, was rapidly melting it away with his extravagances and imprudences. During a temporary absence of my husband, the papers which you saw fell into my hands. He had given me the £100 note as a birthday gift. I determined to take it while he was away, make one more struggle to redeem my fortunes, and, if I succeeded, I wished to prop with it the tottering pillars of my benefactor's house. I assumed my maiden name for that time. You know the rest. To you am I indebted for the happiness I carry to my home. Forget, I implore you, that we were ever more to each other than client and counsel. As a proof that *I* remember it, find within the £100 note, which your services have been richly worth."

Hugh ground his teeth and dashed the money to the ground. Bitter, bitter, was his disappointment, and rebellious was his heart. Then his better nature came, guided by common sense, slowly back to him. He paused and picked up the note. "Memento of my first labours and of my first love," he said, "I will cherish you. The sight of you may bring a pang, but so, too, will it bring a pleasure. The sweetest sleep I ever had; the sweetest dreams that ever came to my pillow; the keenest enjoyment of life I ever experienced, was when I knew the luxury of labour. A new spirit is awake within me; henceforth I will be no idler. I have learned that life is earnest—life is real; and work is that blessed reality which keeps the days or the years of one's life from being evil and few, and takes one to the tomb at last, like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

For a week Hugh yielded his heart up to the bitterness of the bruise it had received; then, buckling on the armour of his manhood, he resumed his journey, determined, before commencing his new career, to see his father and his new mother.

It was twilight when he reached the old home, and so dusky in the well-known parlour, that faces could not be distinguished; but he saw his father's form beside a woman's indistinct figure, and a rush of boyhood memories filled his heart as he gave his greeting to the father he loved, and thought of the mother gone out from under the old roof-tree for ever.

"And now, Hugh," said the bridegroom, "let me introduce you to Mrs. Falconer. Of course, such a huge and wayward specimen of a child as you are, can never be expected to call her mother, more especially as she is not as old as yourself. That you will be the best of friends, however, I do most sincerely desire, not only for my own sake, but for the sake of us all. My wife, this is my son!"

Hugh held out his hand; the lady did the same. At that instant a servant, who had entered unperceived, lighted the gas. The sudden blaze seemed to bewilder the wife, and Hugh stood like one dumb. Then suddenly he seized the white and well-known hand held out to him, and pressed his lips eagerly to those of his new mother. If there was more of a lover's passion than a son's affection in that kiss, Mr. Falconer never found it out. He did not hear Hugh's hasty whisper, saying in the young wife's ear, "Amy Addington, you are forgotten. Henceforth you are to me dear and sacred only as my father's wife." He did not see, either, the quick pressure of the two clasped hands which never met again as there they met.

Hugh returned to his bachelor apartments an altered man. "In me," he thought with bitterness, "she saw the spendthrift relative, who, blinded by idleness and a father's generous indulgence, was impoverishing herself and him." He quietly turned his back upon his gay companions. By close attention to business he became one of the first lawyers of the day, and the husband at last of a true and noble woman, all of which blessings, he says, are attributable to the influence of a woman he had sworn to hate, namely, she who years ago became his NEW MOTHER.—*N. O. Courant.*

SUNDAY SCHOOLS AND THEIR TEACHERS.

IT will readily be admitted that the amount of secular instruction which can be imparted during the hours of a Sunday School must, of necessity, be comparatively limited. Such being the fact, should it not be the especial aim of all who are engaged in conducting such institutions, to foster, by every means in their power, all such internal arrangements and auxiliary institutes as have a tendency to give a *rightful turn to the whole character* of the individual scholar? The efforts in this direction which have already been exhibited in various schools, by the judicious selection of improved class-books, and the establishment of suitable libraries, benefit and other economic societies for the more advanced scholars cannot be too highly commended to the attention of those who are establishing new schools. Essay or discussion clubs, presided over by the minister, and countenanced and encouraged by the more intelligent members of a congregation, are highly useful to the young. And if a scholar, on leaving a Sunday School, shall have formed habits of reflection, observation, and practical judgment; shall have learned to exercise self-respect, and to understand the moral dignity of independence and self-support; shall have formed a taste for reading, and shall have obtained a rational view of revelation, then has a greater and more lasting benefit been conferred upon him than if he had gone away the possessor of any amount, however large, of mere school-book knowledge, whilst his moral and sentient faculties remained dormant in every real sense.

It is clear, however, that efforts of this nature, on the part of the conductors, will depend, in a great degree, for their success upon the training of the younger pupils; and it is a great unhappiness that those to whose charge those classes are committed are the least experienced in the art of conveying instruction in a pleasing and attractive dress. Any observations from those who have had some experience in the art must be useful to those who are just entering upon the task. I purpose here to throw together one or two remarks on the subject; and though they may not, in every case, have the attraction of novelty of sentiment, I will aim to express them in familiar terms.

Let us first take notice of the qualifications required in the art of instruction. There is more in the art of teaching than is generally supposed; and the least experienced are least aware of the fact.

Much, indeed, depends upon natural constitution and character; but a great deal more is the result of continued observation and practical experience. He who would instruct well should, first of all, have a delight in the task; should find a pleasure in the company of childhood; should have a lively sympathy with its thoughts, feelings, and wishes, and understand well the impulses which guide it to action. He should, moreover, have been a shrewd observer of human nature. His own mind, too, should be well cultivated and stored with useful knowledge, and himself have advanced in the career of virtue and piety; and, above all, he should be impressed with a deep sense of duty in the responsible task which he has undertaken; be imbued with a thorough love of universal humanity, and be patient and persevering in his sometimes discouraging and drudging task.

Young teachers, when first entering upon their new duties, frequently place a very serious obstacle in the way of their future usefulness, by the immediate assumption of an imperious and positive demeanour towards their pupils. They enter upon their task somewhat in the spirit of a successful warrior coming to exact unequivocal obedience from a subdued and powerless people. By this means they unwittingly alienate the affections of the children, induce a very unhealthy feeling on both sides, and lose a vast amount of influence for good.

There is yet another, but less common extreme into which some have fallen—a want of firmness. This is a weakness of character which can scarcely be remedied, seeing that it arises, in general, from a natural but misplaced amiability of disposition. The disqualifications of such teachers are rather of a negative than a positive character. They lack the dignity of demeanour which they should possess as instructors, or the strength of character to assume that position. By this they lose much influence which they might otherwise possess over the more impetuous of those under their care. Still this error is not so much to be regretted as the former. It is neither so general nor so mischievous.

The golden rule lies between these two extremes—gentleness with firmness, affability with dignity—the wisdom of the serpent with the gentleness of the dove. Children, like men, mirror the temper presented to them; affable and respectful demeanour on your part is the charm which will command from them respect and obedience in return.

But some may be ready to remark, that, in the meantime, there is great danger of the scholars running to wild and unrestrainable excesses, from the levity and buoyancy of their youthful spirits. I reply, the fear is groundless. For, on the contrary, it is the very repression of their buoyancy which leads to their excesses. If you give their spirits free play, you at once destroy the principal cause which exists for their running counter to your wishes, and the merest remonstrance will therefore generally be sufficient to prevent irregularities. It may safely be laid down as a rule in the management of a class—that no emanation of the natural character should be needlessly restrained which is *not radically bad;* and when restrained, only remonstrances, not command, should be resorted to.

There is another point whereon much caution is necessary to be observed. I refer to the administering of reproof or praise; for who has not had occasion to observe how, by open reproaches, the finest tempers have been endangered, those of the irritable hopelessly ruined, and the exertions of the indolent totally paralysed? Remonstrance of any kind is best administered privately to the individual defaulter; and great care should be taken that no remark of yours lead him to suppose that you have a settled bad opinion of him, for the moment he makes this discovery all his exertions to attain your good opinion must thenceforth cease. *Never allow your pupil to form a bad opinion of your estimate of his character.*

There is also much circumspection requisite in awarding praise. Frequently to praise a pupil excites unhealthy jealousy in his fellows, and does not always produce a lasting effect upon the boy who is its object. Indeed, I think it might very fairly afford room for considerable discussion, whether the limited

amount of good produced upon the emulous few, by the system of prize distribution, be not more than counterbalanced by the play it gives to the baser passions of envy and jealousy in the many. Each one's experience may lead him to different conclusions on this point. The truth seems to be, that emulation is a lasting impulse only with a very limited number. The teacher will easily discover them from amongst their fellows, and must act as circumstances seem to direct. But when reproof or praise is administered, this rule will generally apply—that we should *reprehend privately and commend openly.*

These observations lead me to repeat a remark which I have seen somewhere urged, namely, the expedience of a teacher remaining as long as possible in connection with the same set of boys. If the general truth of the remarks above written be admitted, then will this also follow; for it is evident that his influence over them must increase with the length of their connection, seeing that the teacher's knowledge of each individual scholar, and the attachment of the latter to his instructors, are both thereby increased.

I will conclude with the following general rules of deportment on the part of the teacher. Let your demeanour be as affable and familiar as is consistent with the dignified position of instructor. Ever meet your pupils with a ready and cheerful smile, whether in the schoolroom or in the world. Enter into familiar converse with them; exhibit a delicate anxiety for their welfare; encourage them to ask questions; lead them to feel, if possible, their advances in knowledge; at times, be even trifling, if their humour be such; strengthen the emulous; stealthily encourage the modest and bashful; have a fund of spirits for the buoyant; secretly rouse the idle by motives of self-love; satisfy the inquiring. Thus will they begin to feel at home in your presence, be encouraged to unfold their whole souls to your mental vision, and to regard you with equal delight and reverence: and thus shall you be able dexterously to command their every impulse to the attainment of knowledge, and virtue, and piety.

S. C.

VALUABLE COSMETICS.

The Enchanted Mirror—Self Knowledge.

This curious glass will bring your faults to light,
And make your virtues shine both strong and bright.

Wash to Smooth Wrinkles—Contentment.

A daily portion of this essence used
'Twill soothe the brow, tranquility infuse.

Fine Lip Salve—Truth.

Use daily for your lips this precious dye,
They'll redden and breathe sweeter melody.

Mixture giving Sweetness to the Voice—Prayer.

At morning, noon, and night this mixture take,
Your tones improved will richer music make.

Best Eye-Water—Compassion.

These drops will add great lustre to the eye;
When more you need, the poor will you supply.

Matchless Pair of Ear-Rings—Attention and Obedience.

With these clear drops appended to the ear,
Attentive, lessons you will gladly hear.

Solution to Prevent Eruptions—Wisdom.

It calms the temper, beautifies the face,
And gives to woman dignity and grace.

Indispensable Pair of Bracelets—Neatness and Industry.

Clasp them on carefully each day you live,
To good designs they efficacy give.

An Elastic Girdle—Patience.

The more you use, the brighter it will grow,
Though its least merit is external show.

Ring of Tried Gold—Principle.

Yield not this golden bracelet while you live,
'Twill both restrain and peace of conscience give.

Necklace of Purest Pearl—Resignation.

This ornament embellishes the fair,
And teaches all the ills of life to bear.

Diamond Breast Pin—Love.

Adorn your bosom with this precious pin,
It shines without and warms the heart within.

A Graceful Bandeau—Politeness.

The forehead neatly circled with this band,
Will admiration and respect command.

A Precious Diadem—Piety.

Whoe'er this precious diadem shall own,
Secures himself an everlasting crown.

Universal Beautifier—Good Temper.

With this choice liquid gently touch the mouth;
It spreads o'er all the face the charms of youth.

THE EARLY CHRISTIANS.

FINDINGS IN CHURCH HISTORY.

JORTIN says, "That ecclesiastical history is a sort of enchanted land, where it is hard to distinguish truth from false appearances, and a maze which requires more than Ariadne's clue." Notwithstanding this we can get glimpses of the doctrine and government of the Church in early ages, and these confirm us that numerous doctrines and customs which prevail at present, and which make men uncharitable, persecuting, and exclusive, have no foundation in the Testament, or the History of the first ages of the Christian church.

DOCTRINES.

Dr. Mosheim, a Trinitarian, says, of the first two centuries of Christianity, "The Christian system, as it was hitherto taught, preserved its native and beautiful simplicity, and was comprehended in a small number of articles. The public teachers inculcating no other doctrines than those taught in the Apostles Creed. . . . Nothing was dictated to the faith of Christians in this matter; nor were there any modes of expression prescribed, or requisite to be used in speaking of this mystery—the Trinity." . . . The Council of Constantinople, A.D. 381, gave the FINISHING TOUCH to what the Council of Nice had left imperfect of THREE PERSONS in one God: and they branded with infamy all errors, and set a mark of execration upon all heresies." *Dr. Hind*, late Bishop of Norwich, says, "That while for so many centuries of all the Christian doctrines, that of a trinity in unity has been considered the most obscure and mysterious; in the writings of the apostles there is NO TRACE of any scruple which it created. It seems to have called for no explanation, and it is not EVEN SPOKEN of as a mystery." It was not until A.D. 529, it was ordered to be sung in churches, "Glory be to the Father, and to the Son, and to the Holy Ghost," etc., etc.

UNAFFECTED LIVES.

Neander says: An author, who lived in the early part of the 2nd Century, writes, "The Christians are not separated from other men by earthly abode, by language, or by customs. They dwell not in cities of their own; they use not peculiar language, nor affect a singular mode of life. They live in the cities of the Greeks, or the Barbarians, just as chance has cast the lot of each; and while they conform to the usages of the country, with regard to dress, food, and similar eternal matters, they yet show a peculiarity of conduct wonderful and striking to all. They obey the existing laws, and triumph over the laws by their own conduct."

THEIR MORAL POWER.

"Many a blind devotee to heathenism, when he saw that his wife, whose conduct he had before been obliged to watch narrowly, had become all at once exemplary, but, at the same time, felt that Christianity had produced the change, divorced her whose vices he had before tolerated. The case also sometimes occurred of a Christian woman, who, being married to a vicious heathen, had previously, when a heathen, been herself the minister to his vices, but who now, as a Christian, felt bound by her conscience to discontinue such practices. . . . *Celsus*, an opponent, calls it the token of a secret compact of an invisible order, that the Christians alone have no altars, images, or temples. Again, the intimate brotherly union which prevailed among the Christians, the circumstance that every one among them, in every town where fellow-believers dwelt, immediately found friends who were dearer to him than all the friends of this world—this was something that men could not comprehend. The Roman politicians were utterly unable to fathom the nature of the bond which so united the Christians with one another."—*Neander*.

A CAUSE OF PERSECUTION.

"It is very easy to account for the sufferings and calamities with which the disciples of Jesus were loaded, when we consider how they were blackened and rendered odious by the railings, the calumnies, and libels of the Heathen priests, and the other defenders of a corrupt and most abominable system of superstition. The injurious imputations, the horrid charges of which we took notice above,

are mentioned by all those who have written in defence of the Christians, and ought indeed to stand always upon record as a proof both of the weakness and wickedness of their adversaries."—*Mosheim.* "We may ascribe all this," was the cry, "to the anger of the gods, on account of the spread of Christianity." Thus, according to *Augustine*, it had become a proverb in North Africa, "If there is no rain lay the blame on the Christians." They were spoken of as Atheists and Infidels, because they refused to worship Pagan idols.

CHURCH GOVERNMENT.

Dr. Gregory, of the English Established Church, says, "Each Christian Society, governed by its own laws, and directed by its own members, formed within itself an independent republic, unconnected with its neighbouring state by any other alliance than those of mutual faith and reciprocal good will." *Mosheim* says, "In those early times every Christian church consisted of the *people*, their leaders, and *ministers*, or *deacons*, and these indeed belong essentially to every religious society. The people were, undoubtedly, the first in authority; for the apostles showed, by their own example, that nothing of moment was to be carried on or determined without the consent of the assembly, and such a method of proceeding was both prudent and necessary in those critical times. It was therefore the assembly of the people which chose their own rules and teachers, or received them by a free and authoritative consent. . . . . When we look back to the commencement of the Christian church we find its government administered jointly by the pastors and the people. But in process of time, the scene changes, and we see these pastors affecting an air of pre-eminence and superiority, trampling upon the rights and privileges of the community, and assuming to themselves a supreme authority both in civil and religious matters. This invasion of the rights of the people was at length carried to such a height, that a single man administered, or at least pretended a right to administer, the affairs of the church with an unlimited sway."

THE YOUNG ROBBER;

Another Story of St. John's Love.

We have all read, and believed it could be true of the beloved disciple, that when so old and feeble that John could not walk alone to his public devotions, he was supported by two of his Ephesian elders of the church, and here his flock rose reverently as they led him in, and were blessed by another sight of the loving father of their spiritual household. Our eye has followed him to his pulpit, we have fancied we heard him again giving out his favourite text, he so well illustrated in his life, "Little children love one another." There is another little beautiful story we have read of him, and shows how he spent his time when he had strength to walk and run. A young man of Ephesus who had become a Christian, and of whom St. John was very fond, got into trouble while St. John was away, and had to flee for his life into the mountains. There he joined a band of robbers, and was so daring and desperate, that they soon chose him as their captain. St. John came back, and found the poor lad gone. He had stood at the foot of the cross years before, and heard his Lord pardon the penitent thief; and he knew how to deal with such wild souls. And what did he do? Give him up for lost? No! He set off, old as he was, by himself, straight for the mountains, in spite of the warnings of his friends, that he would be murdered, and that this young man was the most desperate and blood-thirsty of all the robbers. At last he found the young robber. And what did the robber do? As soon as he saw St. John coming, before St. John could speak a word to him, he turned and ran away for shame; and old St. John followed him, never saying a harsh word, but only crying after him, "My son, my son, come back to your father!" and at last he found him where he was hidden, and held him by his clothes, and embraced him, and pleaded with him so, that the poor fellow burst into tears, and let St. John lead him away; so that the blessed St. John went down again to Ephesus in joy and triumph, bringing his lost lamb with him.

NEW LIGHT AND NEW RELATIONS.

Richard Williams thought there was no party like his own, and no church like that on Pleasant Green, and no sermons so powerful as those of Dr. G—. He had been to other places, had heard other preachers—all were inferior and as nothing. He set them down as good in their way, but not at all approaching the standard of his church. Nothing was misplaced there, and nothing left unperformed.

It may readily be imagined that Richard Williams was an earnest man. He was instant in season and out of season, and always in his place at the time. He thought little of those who did things as if they were not doing them. Seldom a Sunday but No. 10, Pearl Lane, saw its door open exactly at 10·15 a.m., and from that time to 10·25, Richard might be seen on his way to his devotions.

Richard was limited in the range of his spiritual vision. He fancied his soul could not breathe, except at Pleasant Green; and he was sure it could not exist, unless Dr. G— provided the materials of its food. Such was the state of affairs in 1845. Everything seemed so serene, and both minister and people were so fitted to each other in general, and to Richard Williams in particular, that it appeared impossible for any one cause to destroy this union.

At the above date, however, there was an influx of inhabitants into the town of M—, and among the rest were Mr. and Mrs. Brown, with one son and two daughters. The religious tenets of this family were peculiar; and moreover they were remarkable for the intelligence which beamed in the countenance of each, and the general affability and goodwill that marked the conduct of all. Mr. Brown was a Christian that had a settled faith that Jesus Christ was a sufficient authority; and that God the Father of Christ was the only object to whom religious souls should bow in adoration. To these sentiments, with those that naturally revolve around them, as a whole, Mrs. Brown and the young Brown's heartily subscribed. They might not think, in every particular, as the head of the family, for they had learned that every mind should have a thought of its own.

There was no such thing as dulness at the fireside gathering in the evening, nor any such misfortune as ill-will or sharp words, because all conclusions were not alike. In fact, the diversity was a blessing, and yielded a thousand fold more peace than any mechanical unity could produce. With such views and thoughts the Brown's did not mix much with religious society; and being strangers, no one thought proper to inquire very strictly into their religious affairs. Matters passed on for some time, and the business of the Brown's increased. Their courteous demeanour was such, that customers were drawn to them irresistibly. Among the parties thus attracted was Richard Williams. Early during the residence of the Brown's was he thrown into company with the principal of the firm. In this way the two became very familiar, and, though much the younger, the earnestness of Richard naturally led him into the subject of religion. He could not sit down in ignorance of Mr. Brown's whereabouts, and determined to ask him, at the first opportunity, what were the grounds of his hope of salvation.

"Do you believe, Mr. Brown, that your salvation depends on the great work of Jesus Christ; what he has done for you, and what he is doing now?"

"I do," replied Mr. Brown, "but not perhaps in the sense the words convey to you."

"Indeed," returned Richard, "I am sorry to hear that. For anything I know I am strictly orthodox, and cannot see that a different meaning from my own can be accepted."

Mr. Brown proceeded. "My belief in Christ," said he, "is confined to the fact of his Messiahship and the all-sufficiency of his doctrine and life, his death and resurrection to save us from sin, and to reconcile us with God."

"But what of faith? Has it no place in this great work?" asked Richard.

"Faith," replied Mr. Brown, "is the sympathy of the mind for that which is good, and the base on which a righteous character is developed in the life. And

faith in Christ is confidence in the spirit of his life, in that power which brought out his noble self-sacrifice."

"I do not hear the divinity of Christ and his atonement referred to, besides one or two other points on which Dr. G— insists," said Richard. "You seem to imply that salvation depends upon us, and that if our confessions do not lead to good works and a pure character, there is no chance even of so low an acquisition as justification."

"You surprise me," rejoined Mr. Brown, "by speaking of justification as a low acquisition. What can be more desirable than acquittal from blame? Is it not the perfection of our present spiritual life, and the basis of our sanctification for the life to come? And if what I say should lead you to suppose that good works are needful to our present peace and future glory, has not Paul said so before me? Does he not declare that the Christian's faith must work by love, and that in Christ Jesus nothing avails but a new creature? Does not an apostle say further, that faith without works is dead? And Paul says that *we* must work out our salvation with fear and trembling. As regards the divinity of Christ and the atonement, I accept them both; but the deity of Christ and satisfaction to divine vengeance, are unscriptural and unreasonable. The divinity of Christ is divinity of mission and appointment, coupled with the highest divinity of human character; and atonement is *at-one-ment.*

"This exposition is a new light," said Richard, "and puts matters quite differently from what I have ever heard. Even Dr. G— is not more clear and precise. But this justification by works exceeds anything I can conceive. Who can imagine a puny mortal, like man, achieving his own acquittal before the Almighty? Such a thought seems presumptuous, and ought to be dismissed from the mind."

"I never said that man could achieve his own salvation," said Mr. Brown; "there is no doubt that God helps him; but you will not do much harm in taking that view, if you diligently cultivate your devotional sensibilities. You have only to recognise that badness condemns us, in order to learn that goodness will acquit us."

"Suppose, Mr. Williams," said Miss Brown, "that you were seeking a man as your principal clerk, and that you had several persons to select from, would you select the one who had the greatest amount of faith, or the one who had a good character wrought out of his faith, thus enabling him to present the most unexceptionable testimonials?"

"I must confess, Miss Brown," said Richard, "that I should choose the latter person, and I do not see how a sensible man could do otherwise."

"Well, sir," said the fair disputant, "I hope you do not pretend to be wiser than God. If the most trustworthy character justifies a man before you, surely things are not reversed before our heavenly Father, who knows us all so much better than we know each other?"

This was too much for Mr. Williams, and he was obliged to be silent. There were, however, other considerations at work in the breast of our friend Williams. He had, for some time, had his affections fixed on Ellen Brown, as being the most amiable young lady he had ever seen, if she was not something more he could scarcely describe. He was sure he liked her company, and was struck with her good sense and innocent smile, but he did not expect so heavy a blow on a point of vital theological importance. It was on this account he was silent, except to say, that he would consider the matter. Now this he failed not to do, and at the next opportunity he submitted to his antagonist a question that *she* was obliged to consider. This led both to consider, and also the elder and younger Brown's. All were considering, in fact, and in the end all considered aright. Ellen thought Richard would be an agreeable companion, and Richard made no objections to Ellen's principles, so the twain were made happy in union and love. Both won and both lost, but the town of M— gained a great deal, we can assure our readers, in a growing family of honourable and respectable citizens, and in a flourishing society of earnest and pious Christians, from this new light which conquered and led to new relations.

EXPLANATIONS OF SCRIPTURAL TEXTS ADVANCED TO SUSTAIN UNSCRIPTURAL DOCTRINES.

ETERNAL PUNISHMENT.

Psalms xi. 6.—"Upon the wicked he will rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their cup."—This passage is frequently quoted to set forth the doom of the wicked in endless sorrow, and is considered significant of the horrors of their perpetual woe. Yet the passage gives not the least hint that it refers to the world of spirits—the terrible imagery employed in it is the only reason why people so refer it; as though the most dreadful thoughts should be constantly associated with a state of immortality. Every one must perceive that David borrowed his representation from the destruction of Sodom and Gomorrah; for whose ruin God "rained fire and brimstone" upon them, forming a horrible tempest indeed. *Dr. Clarke* says of the passage under consideration, "This is a manifest allusion to Sodom and Gomorrah."

Proverbs xiv. 32.—"The wicked is driven away in his wickedness; but the righteous hath hope in his death."—The instability of the wicked, and that they are like chaff, which is driven away, is the current teaching of the Bible. The other member of this text ought to be read, "But the righteous hath hope in his piety, or his righteousness." The word is not death in the original. "A wicked man has no stability in his ways; a righteous man has confidence in his piety."

Proverbs xxix. 1.—"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."—It is a general principle of the divine government, that he who being often reproved for his wickedness—being often warned of his evil ways, and of their dreadful results, but still continues impenitent, and perseveres in his course of folly and crime, shall come suddenly to destruction.

1 Cor. vi. 9.—"Know ye not that the unrighteous shall not inherit the kingdom of God."—This is unquestionably true, for the "kingdom of God" is righteousness, peace, and joy in the Holy Spirit. So that no person in a state of unrighteousness can enter that kingdom.

2 Cor. v. 10.—"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—We will all, without exception, receive a just retribution. As sure as we are moral and responsible agents this is so; as sure as there is a God in heaven this is true.

1 Thessalonians i. 10.—"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—We will give the explanation of *Dr. A. Clarke* on this text. "From all the punishment due to us for our sins, and from the destruction which is about to come on the unbelieving and impenitent Jews." Candid commentators are constrained to admit that the language of Paul, in general, refers to temporal chastisement, that was then about to fall upon the Jewish nation.

2 Thess. i. 7, 8, 9.—"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—The utmost that can be inferred from this text is this, that those persons spoken of would be *destroyed for ever*. It speaks of their punishment as "everlasting destruction," not everlasting-conscious-miserable existence. We think the whole refers to temporal death—a severe visitation of punishment that would fall, and did fall upon that ungodly age. A prior punishment of the Jews (seventy years captivity in Babylon) is spoken of in 2 Kings xxiv. 20; and Jeremiah xxiii. 39, as an "everlasting reproach and perpetual shame;" and as being "cast out of the presence of God." We are strongly persuaded this destruction was spoken of as against the Jews. Josephus informs us the Jews were up at Jerusalem "from all parts of the world" when this terrible punishment fell upon their nation. The persecutors of the Christians at Thessalonica were, no doubt, present at Jerusalem at that time. The coming of Christ and his angels, or messengers to judgment, to harmonize with the gospel prediction of this event, must be referred to that age, and to no other.

2 Thess. ii. 12.—"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—The word *damned* means *condemned*, as all are and ever will be who reject the truth, and take pleasure in unrighteousness.

1 Tim. v. 24.—"Some men's sins are open beforehand, going before to judgment, and some men they follow after."—The context indicates clearly the meaning of this passage. Paul was giving Timothy a word of caution in regard to the affairs of the church, and the necessity of guarding most carefully against imposition, and placing unworthy individuals in responsible positions in the church. *Macknight* comments as follows on the passage: "In judging of those who desire sacred offices, consider, that of some . . . *the sins are very manifest, leading before inquiry* to condemnation. Such reject. But in others especially their sins are so concealed that the *knowledge of them follows after inquiry*. For which reason no one ought to be appointed to sacred offices hastily."

Hebrews vi. 2.—"Of the resurrection of the dead and eternal judgment."—The learned *James Peirce*, in his Commentary, says, "It is a mis-

take to refer these words to a future state of judgment. The word *aionois*, which we have rendered eternal, I take to respect not the time to come, but the time past, and to signify ancient or past long ago. That the word is thus used without any respect to eternity, we may see, Romans xvi. 35; 2 Timothy i. 9; Titus i. 2. See also these places in the LXX; Psalms lxxvii. 5; Proverbs xxii. 28; Jeremiah xviii. 15; Ezekial xxxvi. 2. According to this account of the words, we may consider the Jewish religion as established by the ancient and tremendous judgments, of which the books of Moses give an account, such as the deluge, the destruction of Sodom and Gomorrah, and more especially the drowning of Pharoah and his host in the Red Sea, and perhaps the judgments of God upon the Israelites in the wilderness for their impenitence and unbelief. Of this last he had, indeed, treated before, but not as a foundation of the Jewish religion, but as an example by which Christians might be warned."

Jude i. 13.—"Raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever."—*(For an age.)*—There are ten texts in the New Testament that speak of punishment being for ever. The whole of these texts are capable, from the strict grammatical nature of their language, of being rendered "*age*," or "*ages of ages.*" The following are the texts: 2 Peter ii. 17, and Jude xiii.—"To whom the blackness of darkness is reserved *for an age.*" Rev. xiv. 11.—"The smoke of their torment shall go up for ages of ages." Rev. xix. 3.—"Her smoke goeth up (the great harlots) for ages of ages." Rev. xx. 10.—"They (the beast and false prophet) will be tormented day and night for ages of ages." Matthew xviii. 8.—"It is better to enter into life maimed, than having two hands or feet, to be cast into fire for the age." Matthew xxv. 41.—"Depart from me ye cursed into fire for the age." Matthew xxv. 46.—"These shall go away into chastisement for an age." Mark iii. 29.—"But he who shall blaspheme against the Holy Spirit hath not forgiveness for the age." 2 Thess. i. 9.—"Who shall suffer punishment, even death for an age." When the word (aion) *ever* refers to punishment, we are justified, from numerous considerations, in giving it a limited signification.

THE DENUNCIATIONS AND PUNISHMENTS RECORDED IN THE BOOK OF REVELATION.—This book is of so mysterious a character we do not volunteer an explanation of all its passages on the subject we have in hand. We think it unfair of any disputant to advance those passages. The punishments herein spoken of are generally understood, by learned men, as applying to the overthrow and ignominy of states and kingdoms. There are some who understand the book as prophetic of the overthrow of the Jews, and destruction of Jerusalem; others of Roman emperors and Paganism; others of the Pope and the whole papal system; others of Martin Luther and the ultimate defeat of Protestantism. Different writers espouse their different theories, and pile up arguments to defend their views. The Revelation often speaks of judgments, all of which may be understood of the judgments of persecuting kingdoms and states; and the terms for ever and ever may justly mean for ages of ages.

BOTTOMLESS PIT.—The phrase *bottomless pit* occurs seven times in the book of Revelation, and in no other book of the Bible. But the same Greek word occurs elsewhere. This expression is thought by many persons to be a name applied to the hell in which they believe, and hence it has a terrible sound to their ears. The word in the original occurs in Luke viii. 31, where it means the *deep;* and in Romans x. 7, where it is also rendered the *deep.* It is the same as the English word *abyss.* The places in Revelation are the following. In chapter ix., when "the bottomless pit" is opened, then comes forth "locusts upon the earth," with power to destroy, etc. In chapter xi. 7, "the beast ascendeth out of the *bottomless pit.*" In chapter xiii. 1, this beast rises up "out of the *sea.*" In chapter xvii. 8, the same beast is again spoken of as ascending out of the bottomless pit. In chapter xx. 1—3, "the dragon, that old serpent," etc., is cast into the bottomless pit. In chapter xii. this same dragon is cast out of heaven into the earth, being "overcome by the blood of the lamb;" and his fall is a woe to the inhabitants of the earth, etc. Now these events are interpreted to mean armies. And the beast and dragon are supposed to mean papal and pagan Rome. Be this as it may, I shall not now stop to inquire. This much is certain: they represent armies, kings, nations, or people in this world, not in the future. But what does John mean by the bottomless pit in these descriptions? We answer, he saw in visions a scenic representation of things shortly to come to pass. They moved before his eyes, in his visions, as though they were really taking place. They are laid, the scenes, in heaven, earth, and the great deep, or abyss.

Revelation xxi. 8.—"But the fearful, and unbelieving, and the abominable; and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Remember there is nothing said in this text about the punishment being ENDLESS. By a reference to Revelation xix. 20, we read that the worshippers of the beast, with him, were cast ALIVE into the "lake of fire." We are not here told that the vile persons named died, and were THEN cast into the lake *alive.* We learn by this, that the lake of fire was in this world, for John adds, in the succeeding verse (Rev. xix. 21), "And the *remnant* were slain (evidently implying that those cast into the lake had *not* been) with the sword of him that sat on the *horse*, and all the *fowls* were filled with their flesh." This language shows clearly that the scene described was where we have horses and fowls. But no one, we opine, will contend these things exist in the immortal world. We come therefore to the

conclusion, that though the effects of sin may, for a time, lower our condition in the immortal world, the language under discussion relates wholly to the judgments upon transgressors in this world. Fire is used as an emblem of God's punishments, because the nature of fire is to consume—to purify. By the *second death* we understand apostacy—a falling away from the light and life which the Gospel imparts. We become dead when we transgress the laws of God. Says the apostle, "We know that we have passed from death unto life, because we love the brethren." When such as have thus "tasted of the good word of life, and the powers of the world to come, grow lukewarm and apostatize, by going back to the husk and beggarly elements of the world, they become hurt of the second death"—a *death in sin* with all its attendant horrors and punishment. That the second death has been experienced in this world is clear, if we believe the apostle, for he speaks of certain persons in his day who had grown cold, and backslidden, as "twice dead, plucked up by the roots."—Jude 12. "He that overcometh shall not be hurt by the second death."—Rev. ii. 11.

CONCESSIONS.

The most celebrated and able orthodox theologians admit that the doctrine of eternal punishment is not contained in the old Testament Scriptures. This admission bears with tremendous force against the doctrines which those men sustain. The following are testimonies upon this point.

1.—*Dr. Campbell's* testimony: "It is plain, that in the old Testament, *the most profound silence* is observed in regard to the state of the deceased, their joys or sorrows, happiness or misery."

2.—*Dr. Jahn's* testimony: "We have not authority decidedly to say, that any other motives were held out to the ancient Hebrews to pursue the good and avoid the evil, than those which were derived from *the rewards and punishments of* THIS LIFE.

3.—*Professor Mayer's* testimony: "But it is evident to the careful reader, that in the book of Job, and in the Pentateuch, the divine judgment which is spoken of is *always* a judgment which takes place *in this life;* and the rewards which are promised to the righteous, and the punishments which are threatened to the wicked, are such *only* as are rewarded *in the present state of being.* . . . The idea that God is the Judge of the world pervades (the writings of Moses) everywhere; but it has *always* relation to this earthly existence."

4.—*Professor Bush's* testimony: "The laws of the Theocracy were to be enforced by an extraordinary providence; and in accordance with this, the grand motives placed before the Hebrews to pursue the good and avoid the evil, were those which were derived from the benefits and calamities, the rewards and punishments of THIS LIFE."

Milman, Warburton, and Archbishop Whately take the same ground. These gentlemen all aver that for four thousand years after our race was created, God kept entirely silent upon this point.

EXPOSITION OF SCRIPTURE.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—DAN. xii. 2.

THE expression "*many of them* that sleep in the dust," does not seem to imply a universal resurrection, but rather something less than all. The principal question pertaining to this matter is, is this expression, "the dust of the earth," to be understood literally or figuratively? In Isaiah, chapter xxvi., verse 19, it is said, "Awake and sing, ye that dwell in the dust of the earth." *Alexander Cruden* says, "Dust signifies a low and miserable condition, as, God raised up the poor out of the dust."—1 Sam. ii. 8. Nahum iii. 18, we read, "Thy nobles shall dwell in the dust." The Jewish people were asleep in the dust of the earth, figuratively speaking, and continued in that state, until some of them were aroused from their state of lethargy, or stupidity, to enter the kingdom of the Redeemer, while others who rejected the Saviour were aroused up, only to be overwhelmed in the judgments of heaven. The passage under consideration was to have its fulfilment when "there shall be a time of trouble, such as never was since there was a nation;" verse 1, at the time of a certain "end," meaning the end of the Jewish dispensation; verse 4, "when he shall have accomplished to scatter the power of the holy people (the Jews), all these things shall be finished;" verse 7, "when the daily sacrifice should be taken away; and the abomination that maketh desolate should be set up," verse 11. If we turn to the twenty-fourth chapter of Matthew, we find the Saviour alluded to these very predictions, and applied them to the close of the Mosaic, and the destruction of the Jewish nation by the Romans. Said Jesus, "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet—then let them which be in Judea flee into the mountains," etc. "For there shall be great tribulation, such as was not from the beginning of the world to this time." "When ye shall see all these things, know that it is nigh, even at the doors. Verily, I say unto you, this generation shall not pass away till all these things be fulfilled."—Matthew xxiv. 15, 34. Here it is said, "They that be wise shall shine as the brightness of the firmament;" and Paul, in his day, says his Christian brethren were "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. ii. 15. They were those who had "awaked from the dust of the earth," although they were still in this world.

All these considerations tend to fix the application of this passage (Daniel xii. 2) to the moral resurrection of those who came up out of death in trespasses and sins, while the Jews and others who rejected Christ were awakened to a sense of their shame and contempt; as it is written in Jer. xxiii. 40, "I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten."—*Christian Repository.*

TWELVE SOUND REASONS FOR REJECTING THE DOCTRINE OF THE ETERNAL PUNISHMENT OF THE WICKED.

1.—Because the Scripture teaches, in plain language, that GOD IS LOVE. That he is "kind to the unthankful and the evil." That his tender mercies are over all his works. That his mercy is *not* finite and exhaustible. That his mercy is everlasting, and endureth for ever and ever. That these Scriptural descriptions of *God* are inconsistent with the doctrine that he will punish for ever and ever.

2.—Because the Bible teaches, in many places, that he will not punish for ever. "I will not keep anger for ever. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men."—Lam. iii. 31. "I am merciful, saith the Lord, and I will not keep anger for ever."—Jer. iii. 12. "He will not always chide; neither will he keep his anger for ever."—Psalms ciii. 3, 9. "Who is like unto thee, that pardoneth iniquity . . . . he retaineth not his anger for ever, because he delighteth in mercy."—Micah vii. 18. "I will not contend for ever, neither will I be always wroth; for the spirits should fail before me, and the souls which I have made."—Isaiah lvii. 16.

3.—Because it is conceded by the most able orthodox scholars that the words *ever*, and *everlasting*, from the original, *olim* and *aion*, are oftener used to denote "indefinite" than "infinite" duration. "I must be so candid," says *Macknight*, "as to acknowledge that those who understand these words (everlasting and for ever), in a limited sense, when applied to punishment, put no forced interpretation upon them."

4.—Because it is conceded by orthodox critics and theologians, that, for four thousand years, the world, though blessed with a revelation from God, was never taught that the state of the wicked, beyond this world, was one of endless punishment. The patriarchs never taught it to their families: Moses never taught it, nor did any of the prophets; loudly as they rebuked the sins of their times, and set forth in clearest language the calamities that would follow rebellion against God, they said nothing of endless punishment in another state of being.

5.—Because, in several places of the Bible, the temporal chastisements of the Jews, bounded by this world and time, are called "perpetual," "everlasting," and "unquenchable." That these words referred to individual and national evils of a few days, or a few years, is beyond all doubt. —Jonah ii. 6. "I went down to the bottom of the mountains, and the earth with her bars was about me for ever."—Isaiah xxxii. 14. The sufferings of the Jews, and their national calamities, are called "everlasting burnings."

6.—Because there is no relation to justice in the sin of a few years being punished with everlasting torment. The present duration of life is a mere point compared with the breadth of all eternity. A million years of torment for one unguarded word would not be more unequal in its justice than an eternity of torment for a thousand years of sin. God is a God of justice and truth.

7.—Because we believe the most cruel and wicked man in existence, though he had the power of imposing punishment, would not do to his worst enemy what is alleged God will do to his creatures. Is man more merciful than God, or can a creature be more just than his Maker?

8.—Because everlasting punishment is useless as well as cruel. It neither benefits God who inflicts it, angels or devils who may witness it, or man who may suffer it. Whereas, we believe, all God's chastisements of his disobedient children are fatherly, not fiendish; designed more benevolently than even our magisterial modes of punishment. "Paternal, not Eternal."

9.—Because no moral goodness is seen to arise from the diffusion of such a doctrine. Those who believe it, as a class, are not morally better or more watchful over their passions and feelings than those who reject it. It is found by far the larger majority of our criminals are believers in this doctrine. It is morally useless, as well as God-degrading, and the world and the church would be well rid of it.

10.—Because the doctrine is a source of infidelity. It is incompatible with reason, nature, and the human instincts and affections. It has caused religion to be ridiculed, and the profession of religion to be despised. We have before us the testimonies of both ministers of religion and infidels, that it has been a source of unbelief in divine revelation, as well as having created the greatest distress in the breasts of those who believed it.

11.—Because we believe that an infinite, good God, will do the very best for the human family. That is, without a single exception. To punish any one with endless and unutterable woe would be to do the very worst, or to allow the very worst thing that could befall any of the creatures he has created. We believe that God would neither ordain nor permit such a destiny to any of the human race.

12.—Because every one is bound to be thankful to God for the existence he now gives. But if this doctrine of endless, indescribable punishment is true, and we, or any of our posterity are in the least danger of such an everlasting fate, we have no reason, with all the present blessings, and future contingencies, to be thankful, but rather to wish we had never been born.

CHRISTIAN SALVATION.—*God wills the salvation of all.*—"Who will have all to be saved and come to the knowledge of the truth."—1 Tim. ii. 4. *God purposes the salvation of all.*—"He hath purposed in himself to gather together in one all things in Christ." *God promises to save all.*"—In thy seed shall all the kindreds of the earth be blessed."—Acts iii. 25. *God swears he will save all.*—"I have sworn that unto me every knee shall bow."—Isaiah xlv. 23. *God sent his Son to save all.*—"That the world through him might be saved."—John iii. 17.

WAYSIDE GATHERINGS.

SAYING HER CATECHISM.—A lady observing a little girl apparently lost in the street, accosted her with the question, "Whose child are you?" "Child of wrath, ma'am," cried the little urchin, dropping a curtsey, as if addressing the parson. The lady resumed and said, "Where were you born?" "Born in sin, ma'am," persevered the diminutive theologian.

LOVE *versus* FEAR.—The editor of the *Christian Banner* (Baptist) makes this truthful acknowledgment: "The Christian church has made an awful and fatal blunder in having totally reversed the design of the Gospel in the governing of mankind. The design of the Gospel is, that mankind shall be governed by the principle of love; whereas, the Christian church has driven, and is now driving thousands upon thousands headlong to perdition by the rod of ecclesiastical terror. Ten enter the church from motives of fear and policy, where one enters from principle, and love to God and mankind."

FAITH OF THE JEWS.—At a recent examination of Jewish children by the Rabbi of the synagogue, the following were the heads of instruction, after which the children were publicly admitted into the congregation. 1.—There is but one God, who is the Creator, Preserver, and Governor of the universe. 2.—Man, according to his body, is the most accomplished of all animals, and, according to his immortal soul, he is the image of his Maker. 3.—It is man's duty to do the will of God, attain human perfection, and become God-like. 4.—It is the will of God that man should be happy here and hereafter. 5.—The time will come, when truth will reign supreme, all men will be saved, united, and enlightened in justice and love. "And God will be King over all the earth. That day God will be one and his name one."

A LESSON FROM THE HEATHEN.—The following observations are made by the *Athenæum*, in its review of "Kohl's Wanderings Round Lake Superior."—"Mr. Kohl managed to gain the confidence of most of his new friends, and was admitted into the participation of sacred mysteries, to which no one else would have been admitted. The grave religiousness of the Indian character is the great obstacle to their conversion to Christianity. Their own code of morals is stricter than ours, and their lives are more consistent with their professions; they exercise a higher degree of charity, constancy, courage, and truth than do we; they pray oft and fervently to their Great Spirit, and faithfully do their best both to man and heaven; thus they are not easily converted to a creed which has more profession than practice, and when the loudest members are often the loosest livers. The moral, high-minded, religious savage is about the most difficult subject which a missionary can have, driving to despair all who believe in creeds rather than in actions, and who hold intellectual perceptions higher than practical well-doing and a lofty tone of morality."

A JUST REBUKE.—A Christian, in Calcutta, ridiculing one of the Hindoos for superstition, received the following reply: "Do you not believe that God himself condescended to inhabit a human shape, to be nailed upon a cross between two thieves, and endure all sorts of agonies, and insults, and humiliations? Why, then, be so surprised that we Hindoos should believe he could enter into a form of dead matter, and make it think and feel?"

CURIOUS PRAYER.—William Cole says:—"This was brought to me, Aug. 21, 1776, by Dr. Edwin, of Cambridge, from Dr. Collignon, who took it out of an old *Fag's Journal;* 'O Lord, Thou knowest that I have nine houses in the city of London, and likewise that I have lately purchased an estate, in fee-simple, in the county of Essex, Lord, I beseech Thee to preserve the two counties of Essex and Middlesex from fires and earthquakes; and as I have mortgages in Herefordshire, I beg Thee likewise to have an eye of compassion on that county. And Lord, for the rest of the counties, Thou mayest deal with them as Thou art pleased. O Lord enable the Bank to meet all their bills, and make all my debtors good men. Give a prosperous voyage and return to the Mermaid sloop, which I have insured; and, Lord, Thou hast said, 'That the days of wicked men are short,' and I trust that Thou wilt not forget Thy promises, having purchased an estate in reversion, of Sir J. P., a profligate young man. Lord, keep our funds from sinking, and if it be Thy will, let their be no *sinking* fund. Keep my son Caleb out of evil company, and from gaming houses. And sanctify, O Lord, this night to me, by preserving me from thieves and fire, and make my servant honest and careful, whilst I, Thy servant, lie down in Thee, O Lord.'"—Amen.

DRUNKENNESS AND CRIME.—"There is scarcely a crime comes before me that is not, directly or indirectly, caused by *strong drink*."—Judge Coleridge. "Every crime has its origin, more or less, in *drunkenness*."—Judge Gurney. "If it were not for this *drinking*, you (the jury) and I would have nothing to do."—Judge Patteson. "The enormous consumption of intoxicating liquors which prevails through the land, is a source of crime, not only more fertile than any other, but than all others added together."—M. D. Hill, Esq., *Recorder of Birmingham*. "If every prisoner's habits and history were fully inquired into, it would be placed, beyond all doubt, that nine-tenths of the English crime requiring to be dealt with by the law arises from this *English sin*."—Rev. John Clay, *Chaplain of Preston House of Correction*.

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